

## NOTES ON SOUTER'S GLOSSARY OF LATER LATIN

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A work of the nature of Souter's *Glossary of Later Latin to 600 A. D.* lends itself to correction and addition, and indeed requires the comment and criticism of all who habitually use it. Souter's attempt to combine within one volume the material scattered through innumerable articles, pamphlets and books with the fruits of his own wide reading was in fact heroic, and if this first edition falls short of the ideal, it gives at least a handy compendium of references and provides a basis on which the perfect work can be built. It need be a matter of no surprise that the present edition has a multitude of omissions, inaccuracies and actual errors. No lexicographical work ever left the hand of its compiler full-grown and perfect. The editors of the famous Greek-English Lexicon, Liddell and Scott, were fortunate in enjoying some forty years of collaboration between their first edition (1843) and the seventh (1883), and it is an instructive task to compare the pages of these two and to judge what immense advances the one has over the other. Souter was a sick man when his first pages went to press and he did not live to see the book appear. It was largely a pioneer task that he undertook. The period he proposed to cover is in fact no longer that that included in the dictionaries of classical Latin, Plautus to Suetonius, but the literature of the later age is far more extensive, more inaccessible, and much less competently edited. Prolonged scholarly investigation has been almost entirely lacking; little philological help has come from the theologians and the historians who form the greater part of its readers. Certainly the older editions reproduced in Migne's *Patrologia* often contain annotations and interpretations of the greatest value, but there has been no continuous tradition of philological study such as

illuminates the path of the student of the classical languages. Without comment and foot-note the lexicographer is ever at a loss ; he has to decide without help the meaning of a word from the context alone, and it is not surprising that he frequently falls into error and mis-interpretation. The value of Souter's *Glossary* lies less in what it provides than in the annotation that it stimulates. Later editions (for the book must undergo revision and improvement and appear again and again in fuller and more accurate form) will benefit from the marginal corrections that almost all competent readers will be able to make, but the foundation will remain to Souter's credit.

Though he did not survive to see his book in print, Souter had prepared himself for this task by a life-time of industry and self-discipline. In other fields — in palaeography, the editing of texts, in New Testament studies — he had won wide recognition and distinction, but alongside those absorbing activities his interest in lexicography was fervent and continuous. He was one of the earliest helpers and contributors to the work of the *Thesaurus Linguae Latinae*, and many of his own writings give evidence of his preoccupation with words. It was my good fortune to enter upon an academic career as his assistant in the Latin Department in Aberdeen at the close of the first war and to enjoy for some few years his immediate guidance and supervision. Already his collection of Latin dictionaries was considerable ; his several copies of Lewis and Short and of Georges were closely annotated around the margins ; his series of pamphlets, articles and books by Paucker, Rönsch and the other famous authorities in later Latin was more complete than any I have seen elsewhere, and his patristic library was rich and abundant. At that time I had in preparation an edition of select Letters of St. Augustine and in the study of that inexhaustible Father we had common ground. It is still a matter for pride to me that I had some small part in the resumption of work upon his edition of Pelagius, laid aside during the years of war, and that for a winter or two I helped to transcribe the text during those evenings when we had our « patristic hours ». It is never easy to assess the extent of one's indebtedness to an admired and helpful teacher, but to me at that susceptible

season Souter was both a brilliant example and a powerful stimulus. Until nearly the end of his life our meetings, though much fewer, continued this happy and profitable intercourse, and my tribute to his memory is real.

The sympathetic and competent writer who wrote the appreciation of Souter for the *Aberdeen University Review* (vol. 33, pp. 117-124) rightly attributes much in his tastes and his methods to the three great scholars under whom he successively studied, Sir William Ramsay, J. S. Reid and John E. B. Mayor, and judges that « Mayor influenced him most of all ». That judgement is right. Souter's esteem for Mayor amounted to veneration, and from him I caught that enthusiasm and became at second hand a disciple of the great Cambridge Latinist and an eager student of his varied and learned publications. It was from Mayor that Souter caught the habit of annotating his dictionaries with marginal comment and correction and a special zest in recording the hitherto unregistered word. But in this he reproduced also Mayor's striking defect, of being an eager collector without the patient diagnostic quality which makes the lexicographer. Of the influence of J. S. Reid I found little evidence in Souter. Like Mayor, Reid was a true philologist, a lover of words, but to him they were caskets of untold richness, needing to be unwrapped of their successive layers and known in all their metamorphoses. To the young student of Ciceronian Latin Reid is still an incomparable guide; his dissections of even common words are always precise, illuminating and unforgettable. Mayor ranged far more widely and had indeed no frontiers to his interest in Latin texts, but he had also no itinerary or preconceived plan; he collected here, there and everywhere, but for him it was enough to pin the new vocable to the margin of his innumerable lexica and not to study it as a microcosm. This lack of semasiological interest found itself reproduced in his disciple, Souter. His definitions have always to be watched. As a translator he had little of the meticulous precision of J. H. Munro or of the artistry of J. W. Mackail, and he is certainly not at his best in his translations of Tertullian. Yet even conceding these shortcomings, we must acknowledge his

unrelenting industry, his enthusiasm for this later literature and his own great contribution to its well edited texts, and the zeal with which he set himself towards the end of his life to a task which would have been sufficient for a syndicate.

I am not sure that in a field still so largely untrodden it was right and wise to start by producing a Glossary. Practically it was both easier and speedier. In theory the lexicographer should have before him all the available evidence tabulated and arranged, before he can draw up the stemma of meanings and the life history of each word. The glossary-maker is undoubtedly misled by what is occasional or rare ; his articles tend to be haphazard and are certainly unscientific ; his examples are frequently untypical and ill-chosen. Yet perhaps the practical advantages outweigh the others ; few enterprises can afford to contemplate a life-time as long as that of the *Thesaurus Linguae Latinae* or of Pauly-Wissowa.

Nor am I sure that Souter did wisely in selecting, like the *Thesaurus*, the year 600 A. D. as the *terminus ad quem*. That is not a turning-point in the history of the Latin language, spoken or written, and the century and a half which follow form an integral part of the age of decline. However that be, we have in Souter's work the basis on which later lexicographers can build their fuller and more perfect reference-books, and when that stage is reached, Souter's name and contribution will not be forgotten.

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**accensus, accentus**, feverishness. — S. here follows TLL, and assumes that the two words are doublets, like, e. g., *aborsus* and *abortus*. This is wrong. The glossaries are clear about the distinction: *accensus*, ἔκκαυσις; *accentus*, *sonus inflammatio vel vociferatio*. *Accentus* has nothing to do with *accendo* and in its medical sense it retains the same meaning as in its grammatical (« stress », « pitch », « accent »), being the equivalent of τὸ ἐν ἀκμῇ νόσημα, « climax », « culmination », « crisis ». In Sulp. Sev., for example, vit. Mart. 19.1, *in ipso accessu ardoris* (of a quartan fever), where the manuscripts vary between *accessu* and *accensu*, Halm rightly remarks



*probabile fit Sulpicium scripsisse* in ipso accentu ardoris. The confusion of the two words in TLL. was pointed out by Max Niedermann in *Glotta* 8 (1917) p. 226, and should have been known to S.

**acephalus**, anonymous (Gennad. vir. ill. 80). — The ref. is from TLL., but it is wrong: read « Hier. vir. ill. 80 ». The literal use is not recorded in either TLL. or S.: Conc. S. 1.3.175. 31 *ne -a, id est sine capite, nostra sit synodus.*

**acucula**, wild chervil. — S. is misled by TLL., which was corrected by Niedermann, l. c., p. 227. The passage in question, Marc. Emp. 21.6, reads *pinus viridis acuculae contritae*, clearly meaning « pine-needles », a natural use of the diminutive of *acus*.

**admixtus**. — Following TLL. S. quotes only Macr. The word occurs several times on the lips of Julian of Aecclanum: apud Aug. op. impf. c. Jul. 3.197, 6.14 and in ps. 21.74. See my note in *ALMA* 21 (1951) p. 15.

**angelus**, a man distinguished for goodness (Avell. 566.8). — So S., translating the rubric in TLL. *homo pietate insignis* and giving its only reference in this sense. To be more precise, *angelus* is used as a mode of address, « Your Holiness », « Your Reverence », and its use is more frequent than the single reference would indicate. Add Avell. 644.12 and 20; Conc. S. 1.4.192.21 and 27, 223.9 and 28.

**antichthon**, (Chalc. comm. 127). — Wrong reference, copied from TLL. For 127 read 122.

**appetitorius**, attacking (Dion. Exig. Greg. Nyss. creat. 31). — The translation is wrong; the termination *-orius*, denoting « disposition to », « characterised by », should have suggested a more accurate rendering. The passage (P. L. 67.403 D) is concerned with the physical constitution of the human body, which depends for its maintenance upon external and physical materials, *idcirco cibis et potibus indigentiam suam supplere*

*contendit, appetitoriam quandam vim eius rei quae deest et expulso-  
riam eius quae superfluit corporibus inserens.* « Attacking » is  
here inappropriate ; the sense needs something like « appeti-  
tive », « acquisitive », « assimilative ».

**apprehensorius**, prehensile (Orig. in Matt. 17.16). — « Pre-  
hensile » looks a close enough translation of the naked word  
*apprehensorius*, which is not given by TLL., but in the passage  
quoted « prehensile » is unintelligible. Origen is discussing  
the parable of the wedding guest, Matt. 22.1-14, drawing  
his usual detailed allegory from the statement that he was  
« bound hand and foot » ; *a ministris regis... ligatus, inces-  
sionem, qua non est usus ad bonum, et apprehensoriam virtutem,  
qua nullum bonum opus implevit, condemnatus est.* There is  
an anacoluthon here ; after *condemnatus est* we must supply  
a verb like « to be mulcted of », « to lose », but the meaning  
is clear ; *incessionem* corresponds to τὴν πορείαν and is « his  
power of walking », *apprehensoriam virtutem* is « his power  
of holding anything with the hand », « his manual activity ».  
« his ability to use his hands » ; but it is not too good a transla-  
tion of τὴν δραστήριον δύναμιν. Did the translator confuse  
δράω and δράσσομαι ?

**aquositas**, watery character (Cael. Aur. acut. 2.35.185). —  
Delete this word from both S. and TLL. In the *Archiv f.  
lat. Lexikogr.* 12 (1902) p. 327, Helmreich pointed out that the  
editio princeps here read *callositas*, and this reading has been  
restored by Drapkin in his Chicago edition, 1950.

**balbutio** (sb.), -onis (= ψέλλισμα), stumbling (Conc.). — Wrong  
meaning ; the Greek equivalent might have kept S. right  
(the word is not recorded in TLL.). The passage referred to  
is straightforward : Conc. S. 1.5.309.29 *quoniam patienter  
tulistis balbutiones, expectate patris sapientiam*, « since you  
have put up with the babbling of fools, wait for the wisdom  
of a father ».

**boethematicus**, helpful, serviceable (Soran. p. 61.7). — The  
word is unknown to TLL. and does not seem to be recorded

outside of Soranus. The meaning is more specific than S.'s definition would suggest : *quorum omnium praedictorum usus in boethematicis est ordinatus* (the spacing is that of the editor, V. Rose), « the appropriate use of all that has been mentioned is set forth in my book of Helpful Prescriptions ». *Boethematica* is the title of the book, or section of the book, as also in Soran. p. 3.8 *sicut in ophthalmico et chirurgumeno filiatro et boethematico legisti*. The first of these two occurrences is repeated by Cael. Aur. gyn. 2.30 *omnium praedictorum usus in Boetematicis est ordinatus*. Elsewhere Cael. Aur. translates the Greek title by *adiutoria* : acut. 2.29.157 *sicut Soranus libris quos de adiutoriis conscripsit, edocuit* ; 3.4.39 *libris quod de adiutoriis sumus scripturi*.

**candescō**, be pure in heart (Aug. ep. 150 ; Ruric. ep. 2.32). —

A separate rubric is unnecessary ; the translation proposed blurs the distinct meaning of the word. In Aug. ep. 150, a well-known letter addressed to the daughters of the Anician family, the sentence is difficult to translate adequately ; *haec est uberior fecundiorque felicitas, non ventre gravescere sed mente grandescere, non lactescere pectore sed corde candescere*. In my Loeb translation I rendered this « it is a richer and more prolific happiness not to grow big with child, but to grow great in mind, not to have milk in the breasts, but to have purity in the heart » ; but while this preserves the balance of the original, it is not entirely satisfactory ; *candescere* ought to have its meaning of « gleaming white » and not be paraphrased. The same literalness is required in the passage from Ruric. : *ut sicut ille sub candidis vestibus habuit hucusque nigredinem, ita nunc sub pullis vestibus operum luce candescat* « so now under his gloomy garments let him shine with the radiance of good deeds ».

**candifico**, (Aug. in ps. 67.12). — Correct S. and TLL. to 67.21.

**cannicius**, places covered with reeds (?) Aug. in ps. 63.40). —

First correct the reference, taken by S. from TLL., to 63.14. S. has queried the meaning proposed by TLL., *loca cannis obsita*, and rightly. Aug. is commenting on Ps. 63.8 *sagittae*

*infantium factae sunt plagae eorum*, and says *nostis quemadmodum sibi faciunt de cannitiis sagittas infantes*, that is, « make arrows for themselves out of reeds », as in the parallel passage of his commentary on Ps. 56.13 *de cannis infantes faciunt sibi sagittas*.

**cavilla**, a sophism (Aug. c. Jul. op. impf. 3.50). — But here the text reads *cavillo*, not *cavilla*.

**chirurgumena**, surgical operations (Cael. Aur. chron. 2.12. 146 *bis*). — The context shows in both instances that this is the title of a book: *chirurgi in chirurgumenis hoc memorare non ausi sunt. Ipse quoque Thessalus, secundo libro Diaetetico de fluore sanguinis scribens, nihil in Chirurgumenis memoravit*, « in their manuals of surgery », « writing in his Handbook of Dietetics, made no mention of anything from his Book of Surgical Cases ». Cf. *boethematicus* above, where the word *chirurgumena* is quoted from Soranus; it also occurs in him at p. 76.13 *sicuti in Chirurgumenis habes, curandus est*, and p. 117.2 *quam in Chirurgumenis exercitius habes ordinatum*. These three examples are omitted in TLL.

**circumteneo**, surround. — No reference given; the meaning is rather « to surround in such a way as to contain », like a hand holding a ball. Serm. Arr. frag. (Mai, nov. coll. 3.2.215) *Pater illum circumtenet; ille vero omnium a Patre accipiens potestatem circumtenet universa. Non est igitur unus Pater et Filius, qui circumtenet et qui circumtenetur*.

**clausura**, Aug. c. Jul. op. impf. 2.27. — The words are not Augustine's, but Julian's. Correct S. and TLL. by adding « Jul. ap. ».

**coactrix**, (Aug. c. Jul. op. impf. 3.71). — Again the words are Julian's, so add « Jul. ap. » to both S. and TLL.

**coaequatio**, (Aug. c. Jul. op. impf. 2.147). — Julian again. Correct both S. and TLL.

**coagito**, force (drive) into one place. — Rather «shake together». The word is mostly used to of the preparation of medicines, the shaking together of ingredients.

**coeversio**, general overthrow (Rustic.). — This rare word, omitted from TLL., is found in Conc. S. 1.3.111.6 *supplicantes ut neque synodus iudicetur coeversio eorum qui sub culpa facti sunt*. Here it translates *συστροφή*, however queerly. The meaning is «mob», «gathering».

**coinhabito**, dwell with (Serm. Arr. frg. 8). — The reference is more accurately «Serm. antiq. rel. 8»; the passage reads *duplicem se intellegere hominem, contradicentem et non concordantem coinhabitantem peccato*, a Pauline idea, «indwelling sin».

**collativus**, joined, combined (Ambr. paen. 1.15.81; spir. 3.15.108). — From TLL, which explains the word as *coniunctus*, but in both passages another sense of this derivative of *confero* is required: paen. 1.15.81 *ea quae superflua sunt in aliquo paenitentiam agente virilis misericordiae aut compassionis velut collativa quadam admixtione purgentur*, and spir. 3.15.108 *non largitatis collativa, sed naturalis placita caritatis sunt*. In both the word is the equivalent of *collaticius*, not «joined», «combined», but «open-handed», «generous», «ready to offer», «bestowing».

**collatrix**, (Aug. c. Jul. op. impf. 1.53). — Again following TLL, S. attributes this to Aug., but it is Julian's.

**commixtrix**, (Aug. nupt. et concup. 2.13.26). — Again a quotation from Julian. Add to both TLL. and S. «Jul. ap.» and quote the further occurrences of the phrase in c. Jul. 4.2.12 and op. impf. 5.11.

**commixtus**, -us, (Aug. c. Jul. op. impf. 5.17). — TLL. and S. have only this one reference, attributed wrongly to Aug.; it is Julian, and the word is used by him again in 5.20).

**commolo**, make to crumble ; blind. — Surely this is a misprint for « grind » ?

**commortifico**, put an end to with (Ps. Mar. Merc. Nest. epist. 1.3 ; Conc.). — These two are the same reference = Conc. S. 1.2.13.16. The meaning is not quite right : *divinitatem unigeniti ad originem coniunctae carnis referunt et commortificant carni*, « and assert that his divine nature is susceptible of death simultaneously with the flesh ».

**communifico**, make common, unite (Rustic. c. aceph. 1174 B, 1224 A). — These two references are given by TLL., which translates *communem reddere, coniungere*. The same sentence occurs in Rustic. 1193 B and also in Conc. S. 1.3.187.1, 189.7 ; 2.3.88.9, 271.4 : *evangelicas et apostolicas de Domino voces scimus deiloquos viros quasdam quidem communicantes sicut super una persona, quasdam vero dividentes sicut super duabus naturis*, « certain terms used in the Gospels and Epistles about our Lord are, as we know, employed by the theologians as applying to one Person, while with other terms they discriminate as between the two natures ». This, at least, is the sense, though the translation still leaves something to be desired.

**compleminalis**, making a number complete (Chiron 776). — The passage reads *equus bene natus si erit, primos deiciet dentes post annos duos, et secundos dentes post annos duos, deinde interiit* (i. e. *intericit*) *annum et nascuntur ei colomellares, omnes dentes compleminales annis duobus et mensibus decem*. S. has taken the word direct from TLL., having missed the brilliant and certain emendation by O. Skutsch in *Classical Review* 51 (1937), p. 57 : a full stop after *colomellares*, then read *omnes dentes complent in aliis annis duobus*. *Compleminalis* is then to be struck from the lexica.

**concinenter**, (Aug. c. Jul. op impf. 3.9). — Correct S. and TLL. by adding « Jul. ap ». Julian seems to have a monopoly of this word.

**condescensorie**, condescendingly (Rustic. c. aceph. 1176 A, B).

— For the passage quoted the meaning is wrong. It reads *dispensative et condescensorie propter pacem dictum est a Cyrillo* and, a little farther on, *condescensorie ad orientales scripserit propter pacem* (the same phrase occurs twice later in this same column, though not noted by S. or TLL., and the word again in Conc. S. 1.4.216.15). It is a literal translation of *συγκαταβατικῶς* and means something like « by way of compromise », a sense more frequent in the noun *condescensio*. In the same passage (1176 B) we find *condescensio non perfectam affert laetitiam, quae non propter id quod principaliter quaeritur proprie fiat, sed propter infirmitatem*, « a compromise does not bring complete satisfaction, for it is not adopted strictly as a means of attaining the chief object in view, but as a concession to human weakness ».

**confectrix**, destroyer (No reff.). — This meaning is correct for only one of the four passages in which the word is known to occur (see TLL.). In Aug. op. impf. c. Jul. 5.11, c. Jul. 4.2.12, and nupt. 2.13.26 (all of which should be attributed to Julian, not to Aug.) the word means « one who makes, produces, creates » : *vis illa voluptatis, confectrix commixtrique seminum*.

**confusor**. — Correct the reference in both TLL. and S. to Aug. in ps. 32, enarr. 2, serm. 2,5.

**consecratio**, (Aug. c. Jul. op. impf. 4.55). — Not Aug., but Jul. ap. Aug. TLL. has again misled S.

**consessio**, the act of sitting (Prosp. in psalm. 102.19). — The passage is *Domini descensio et ascensio et assumpti hominis in paterna sede consessio*, « sitting together with ». Following TLL. S. has only one example of this sense ; add Julian in ps. 109 (127 d) *honoris communio per Verbum collata consessionis nomine a dextris indicatur*. Similarly the word *consessor*, in Christian usage, is not simply « an equal », TLL. *aequalis*, *par*, but literally « one who sits beside », as in Cyril. ep. ad Nest. = Conc. S. 1.2.47.18 *omnem implebat creaturam ut deus*,

*et consessor erat genitori*, and Primas. in apoc. (P. L. 68.813 B)  
*consessorem participem potestatis dicit.*

**consonatio.** — Clarify the Iren. references by reading 1.14.1,  
 2.15.2.

**consulentia**, wisdom (Aug. c. Jul. op. impf. 5.15). — The word is recorded only in this passage and Ps. Ruf. in prophetas minores, and the common use of the word is one of the proofs of identity of authorship. Add therefore to S. and TLL. « Jul. ap. », « Wisdom » is not exactly the meaning ; both derivation and usage suggest rather « thoughtful care for someone », « concern » for another's welfare.

**contenebratio.** — Faulty punctuation makes the reff. rather misleading. Read Aug. serm. 16.5 ; in psalm. 103, serm. 3,24.

**correfero**, (*συναναφέρω*) to report at the same time (Mar. Merc. Theod. expos. 6 ; Conc. ; Rustic.). In these references the same sentence recurs ; indeed it is repeated in Conc. S. 1.2.68.11 = 1.3.131.10 = 1.5.24.39 = 1.5.98.35 = 2.3.214.5 : *is qui pro nostra salute assumptus est correferetur tam nuncupatione quam honore et Filii et Domini*, which is not easy to translate, and « report at the same time » is on the target, but not a bull's eye. I would suggest something like « To Him who for our salvation was assumed (that is, the man Jesus) is attributed both the title and the honour of Son and Lord ».

**cothurnatio**, (Tert. adv. Val. 15). — Wrong reference, taken from TLL. Read adv. Val. 13.

**cruciabilis**, being tortured (Lact. inst. 7.20.9 ; Ps. Prosp. carm. de prov. 225). — The translation misses the point of the termination *-abilis*. TLL. rightly explains by *qui cruciatum admittit, cruciari potest*. The Lact. passage reads : *animas, si ut non exstinguibiles in totum, quoniam ex Deo sunt, tamen cruciabiles fiant per corporis maculam, quae peccatis inusta sensum doloris attribuit*. The Ps. Prosp. passage is a reminiscence of this : *anima ex nullis, ut cetera, gignitur expers*



*interitus, nisi quod Domino cruciabilis uni est, et rea ferre poenam sub nomine mortis.*

**decalco**, tread (Conc.) — The word is not intransitive, but transitive. Conc. S. 2.5.104.34 = Liberat. 6 *ut regulae patrum et imperiales sanctiones decalcarentur*, « trampled upon ».

**decamyrum** (δεκάμυρον), an ointment (Marcell. med. 35.24). — S. repeats the error of TLL.; the Greek is not δεκάμυρον, but δεκάμοιρον, a preparation composed of ten ingredients. See M. Niedermann in Glotta 8, p. 233.

**deiloque**, with divine utterance, **deiloquium**, divine utterance (Rustic.). — Simply a literal translation of *θεολογία*. Conc. S. 1.4.84.24 *tanta nobis ad praesens de divinae naturae deiloquio dicta sint*, « about the theology of the divine nature », and 1.4.6.20 *haec... pietatis agnitio... consubstantialis est deiloquium trinitatis*, « the theology of the consubstantial trinity ». Similarly *deiloque*: Conc. S. 1.4. 40.24 *illa quae confessus est Petrus, quae Iohannes deiloque praedicavit*, « which John set forth in more theological form ». So *deiloquus* in the sentence quoted above under *communifico* is simply « theologian » and this adjective occurs in Conc. S. not *ter*, as S. says, but nearer twenty times.

**demergo**, (intr.) sink (Comm. 2.39.21, 159.13; Reg. Bened. 7.50). — Both references taken from TLL. For the second Commodian reference read 2.15.13, but here the word is not intransitive, but transitive: *immites autem iam scitis ubi demersit*, which Durel rightly translates « quant aux rebelles vous savez déjà où il les plonge ». As for the passage in the Benedictine Rule, the words are a quotation from Prov. 14.12 = Prov. 16.25 *sunt viae quae videntur ab hominibus rectae, quarum finis usque ad profundum inferni demergit*, where the Vulgate has *ducunt* or *deducunt ad mortem* (sc. *iniustos* or *eos qui ambulant in eis*). I should hesitate to describe this use as intransitive; rather the object is implied.

**detractio**, pulling out (of hair) (Cael Aur. chron. 2.4.83, 84;

3.8.131). — Only one of the places cited has to do with the pulling out of hair (2.4.84) ; in the other two the word is used of the extraction of teeth. In medical language *detractio* often means the cutting away of an injured or diseased part of the body, but the most common use is with *sanguinis* of blood-letting.

**dialexis**, argument (Aug.). — Not quite accurate ; in two out of the three examples given by TLL. the word is from Julian, quoted by Aug.

**dictiloquus**, eloquent (Prosp. epig. in obtrect. Aug. 1.1). — S. repeats the rubric of TLL., *eloquens*. Judge from the verse itself: *quidam dictiloqui libros senis Augustini carpere...* Obviously a misprint for *doctiloqui* (Migne ?). If *dictiloquus* could exist, it could only mean « talkie-talkie ».

**dimidietas**, half ; contagion, contact with (Ps. Cypr. sing. cler. 33). — It seems a surprising extension of meaning from « half » to « contagion », « contact with », but S. merely repeats the interpretation offered by Forcellini (*societas*) and TLL. (*contagio, societas*). Look at the actual words ; the writer is drawing a contrast between the « spiritual eunuchs » and those clergy who allow themselves *feminae contubernality*: *hi confirmatos in se artus abiciunt, et illi adversariis artubus glutinantur. Hi pro integritate spiritali cum tormento non integri corporis dimicare non dubitant, et illi sine tormento integri esse sine feminarum dimidietate detrectant.* The play upon words makes it difficult to translate this neatly ; *dimidietas* is contrasted with *integritas*, which is both bodily wholeness and spiritual perfection. To attain spiritual wholeness the voluntary eunuch does not hesitate to contend with the torment of the body whose wholeness he has deliberately curtailed ; the others, with no such handicap and conflict, refuse to be whole, unless they can add to themselves, or possess themselves of, the half represented by the other sex. This paraphrase is not exact, but I believe it is a true rendering of the writer's thought, and it preserves the native meaning of the word.

**disciplinabiliter**, (Cassiod. in psalm. 4 praef.). — S. has misunderstood the TLL. reference, « in ps. praef. 4 ». For clarity read praef. in psalt. 4.

**dispensatorie**, reasonably, sparingly (= οἰκονομικῶς).

**dispensatorius**, pertaining to stewardship, wise, prudent. —

There is a subtlety in the meaning of these words which has escaped S.; they represent the later uses of οἰκονομικός, etc., with their implication of « holy guile », the end justifying the means. Thus, in a well-known passage, Chrysostom defends the deceit practised by Jacob against Laban as οὐκ ἀπάτη, ἀλλ' οἰκονομία, and on this dubious reasoning justifies his own duplicity in entrapping his friend Basil into consecration as bishop. In a different sphere, but similar, is the « deceit » practised by the poet or dramatist, who creates an entanglement which is not smoothed out until the end of the piece. Donatus uses the Greek word to denote this artifice : *in multis enim οἰκονομία comicorum poetarum ita se habet, ut casu putet spectator venisse quod consilio scriptoris factum sit* (Don. Ter. Andr. 459). It is in this sense of artifice that the word *dispensative* is used in the quotation given s. v. *condescensorie*. So Hier. ep. 112.4 *adseris reprehensionem apostolicam non fuisse dispensatoriam, sed veram*, « not done with their tongue in their cheek, not jesuitical ».

**disputatorius**. — The references to Aug. have been muddled, though they are correctly given in TLL. : C. Cresc. 1.14.17, solil. 2.11.19.

**diversalis**, (neut. pl. = διαστροφήν), changing (Rustic.). —

The place referred to is Conc. 1.4.237.6 *inveniens in eis quaedam incaute proposita ab his qui nescio qualiter falsae scientiae diversalia diligunt*, that is, « the distortions ».

**dolatura**, adze (Ps. Philo antiq. bibl. 23.4). — Meaning wrong.

The passage reads *et genuit incisio petre illius duos viros... et de dolatura loci illius nate sunt due mulieres*, where the sense is obviously « hewing ».

**elutio**, softening (Cael. Aur. chron. 1.1.12). — The meaning is rather «steeping», though softening is no doubt the result : *potum atque cibum damus, ut est panis aquae calidae elutione purgatus, quo difficultate deposita* (that is, «the rough, gritty parts») *politus fiat*.

**epithesis** (t. T. med.), application (Cass. Fel. 51, etc.). — «Application» is wrong, perhaps from confusion with *epithema*. S. has not understood the word used by TLL. in explaining it, *superpositio*, which is the regular equivalent in the medical writers : Cass. Fel. 51 *in ipso superpositionis tempore, quam Graeci epithesin vocant, id est, in quo passio superimponendo dolores increcere facit*, that is, «the crisis». So several times in Cael. Aur. gyn. : *tempore superpositionis, quas Greci epithesis vocant*.

**erector**, uplifter (Mar. Victorin. gen. div. verb. 26 ; Aug. c. Petil. 1.10.11). — Only the first passage is susceptible of this translation : *omnium creatorem, liberatorem ac sanctificatorem illius ipsius animae, et totius corporis redemptorem et erectorem*, though «raiser up» is better. In the Aug. passage «uplifter» is inappropriate : *qui numerantur inter duodecim Maximiniani ordinatorum et erectores altaris contra eorum altare*, «who raised up altar against altar».

**evaporatio**, shedding of tears (Cassian. conl. 9.27) ; utterance (of words) (Cassiod. in psalm. 118.171) ; heating (Cael. Aur. chron. 1.4.90). — In the first quotation, *ut alias compunctionem digerere nisi lacrimarum evaporatione non possit*, the metaphor should be kept, «the dew of tears». In the second «utterance» is a poor translation : Cassiod. is commenting on the words *eructabunt labia mea hymnum*, which he does by defining *eructare* ; *evaporatio* is an *eructatio*, a belching of wind, much more than a mere utterance. In the third quotation the text of Cael. Aur. now reads *vaporationibus*.

**eversus**, -us, refutation (Aug. c. Jul. op. impf. 3.161). — The word is not used by Augustine, but by Julian, so add «Jul. ap.». More accurate would be the rendering «overthrow».

**excandifico**, whiten thoroughly (Rustic. Conc. S. 1.4.116.7). —

In this passage the use is metaphorical : *cum pax fuerit facta, adhuc amplius excandificabitur quod ad satisfactionem pertinet*, « made still clearer ».

**excluser**, he who drives out, removes (Aug. serm. 171.2). —

S. should not have omitted the other meaning, to which Lewis-Short does justice, of *operarius argentarius* : Aug. in ps. 54.22 *unde dicuntur et in arte argentaria exclusores, id est, ex quadam confusione massae formae expressores*, and similarly in ps. 67.39 and spir. et litt. 10.17. See the article by B. Rehm in *Glotta* 24 (1935), 266-272 on *excludere-excludere*.

**exhortatoria**, -ae, an exhortation, encouragement (Orig. in

Matt. 15.25). — In this passage the word is not a substantive, but an adjective : *hoc quoniam habet non contemptibilem rationem, et, secundum simplicem traditionem, exhortatoriam ad contemnendam omnem carnalem cogitationem*, « this incident contains a moral that is not to be despised and one which, even according to the literal narrative, provides encouragement to the scorning of every carnal thought ». *Exhortatoriam*, like *contemptibilem*, is an adjective in agreement with *rationem*, as is borne out by the original Greek.

**exopero**, to bring to perfection (of a pearl) (Orig. in Matt. ser. 7).

— S. 's translation is not quite right. The words are *ut ne margaritae nimis exoperatae ante porcos mittantur*, the non-Scriptural addition simply meaning « on which great pains have been expended ».

**expedientia**, -ae, advantage (Boet. top. Arist. 6.2). — This

entry is to be deleted. As long ago as 1915 Stangl pointed out that in Migne *expedientiam* is simply a misprint for *expedientium* (συμπερόντων) ; see *Wochenschr. kl. Phil.* 1915, 62-70. TLL. has incorporated his correction s. v. *expediens*, 1617, 64-68.

**expressor**, one who expresses, expounds, proclaims (Tert. ;

Avien. ; Aug. in psalm. 54.22). — In the last passage, from

Aug., the meaning is different ; see the quotation given above under *excluser* : *formae expressores* are those who « bring out » a shape or form. This literal sense recurs in the adjective **inexpressus**, for which S. quotes Conc. Brac. 3.1 with the meaning « vague, obscure », which is wrong. The phrase is *quod de inexpresso botro, id est de uvarum granis, populus communicatur, valde est omnino confusum*, literally « non squeezed out », a sense not recorded by TLL.

**expunctor**, obliterator, destroyer (Tert. orat. 1 ; Jul. ap. Aug. op. impf. c. Jul. 1.122 ; Ps. Ruf. in Amos 5.1). — The meanings suggested are inaccurate. The first passage reads *omnia de carnalibus in spiritualia renovavit dei gratia, superducto evangelio, expunctore retro vetustatis*, which has to be read in the light of the previous sentence : *ceterum quidquid retro fuerat, aut demutatum est... aut suppletum... aut impletum... aut perfectum* : it was not the work of the evangelium to obliterate or destroy *totam retro vetustatem*, but to weigh and assess, to assign and apportion, its elements to the class of *demutanda* or *supplenda* or *implenda* or *perfecta*. Similarly in the other two passages : *ut conditor benignissimus hominum, ita meritorum expunctor aequissimus* ; and *O tu Israel, quis sit meritorum tuorum expunctor, inspicito*, where the meaning is the same, « assessor », « adjudicator », « judge ». See Hoppe, *Syntax u. Stil des Tert.*, p. 152, and my note in *ALMA* 21 (1951), p. 31.

**exsusurratio**, frightening away by whispering (?) (Rustic.). — The meaning is neither doubtful nor difficult to define ; the passage is Conc. S. 1.4.230.12 *multa est exsusurratio et non despiciendae... sunt personae testantium*, « there is a considerable amount of rumour, gossip, and the people who vouch for it are not people to be lightly dismissed ».

**extollentia**, lifting-up (Ps. Philo antiq. bibl. 20.4). — The sense here is metaphorical, « pride », uppishness : *peccastis per extollentiam*.

**fecundator**, (Julian Aug. c. Jul. 6.8.23 ; Aug. c. Jul. op. impf. 1.66). — In the second reference it is again Julian who uses

the word.

**formaliter**, (Boet. cons. 5.3.4.33). — The reference should be 5, prosa 4, 103.

**grando**, (fig.) reproaches (Eucher. form. 2 ; Cassiod. in psalm. 17.14). — This entry, like one or two others which we shall meet later, raises a question of principle. In neither place does the word *grando* actually mean « reproaches » ; in both it is allegorically taken to symbolize reproaches. Eucherius, quoting Ps. 17.13 and 77.47, says that in Scripture the word is often to be understood as indicating *comminationes Domini quibus contumaces everberat*. Cassiodorus, commenting on Ps. 17.13, repeats the allegorical interpretation : *grando, id est, objurcationes figuratae quibus Judaeorum corda durissima tundebantur*. But this homiletic and allegorical application does not give to the word the *meaning* of « reproaches » ; the meaning, the individuality of the word, has an enduring and indelible character, and it is the lexicographer's task to disentangle that specific virtue in all its elastic, but persistent, self-identity. This we have tried to do above, with words like *dimidietas* and *evaporatio*. With fanciful applications and misuses the lexicographer has strictly nothing to do, otherwise his pages become a Biblical encyclopaedia. In S. 's pages, for example, *latro* is defined as « the devil », but *latro* in any context is simply *latro*, no matter to whom applied ; *speculatio* is defined as « Sion » (from Hilary, though it is commonplace in every Biblical commentator), but that is not what *speculatio* means.

**halatio**, vapouring (Cassiod. in psalm. 37.13). — The meaning is wrong. Cassiod. has just been quoting Job 19.17 *halitum meum exhorruit uxor mea* and makes the comment *quid, rogo, extraneorum fastidia, dum halationes eius uxoris caritas sustinere non posset ?* The word is only a variant for *halitus*, « breath ».

**impersuasus** (δυσπειθής), disobedient (Conc. S. 1.3. Rustic. p. 182.19). The reference looks as though there were two occurrences ; read Conc. S. 1.3.182.18 *quoniam hominum ge-*

*nus... saginatum dolosis sermonibus, melioribus rationibus impersuasum est*, rather « lends no credence to », « is unconvinced by ».

**impronuntiabilis**, without the recitation of a certain passage (Conc. S. 2.2.2. p. 100.8). — S. has quite misunderstood the passage ; it reads *qui vero impronuntiables ordinantur*, which is puzzling until, lower on the same page, we find the fuller phrase *non licere clericum in duarum urbium simul pronuntiari ecclesiis*, which is the sixth Canon of the Council of Chalcedon, forbidding ordination unless to a named church, μηδένα απολελυμένως χειροτονεῖσθαι. The termination *-bilis*, as in so many late Latin words, has lost its specific force and is used passively with the value of a participle in *-atus* ; *impronuntiabilis* here simply means « where the name of the church or see is not mentioned ». The later canonical term for such ordinations was *ordinationes absolutae*.

**inaccessus**, incomprehensible (Rufin. symb. 2 ; Aug. serm. 155.8.8 ; Ruric. epist. 2.34). — Ruf. symb. 2 reads *per quod eis nulla gens extranea, nulla linguae barbaries inaccessa videretur et invia* (of the gift of tongues) ; surely the ordinary meaning is necessary, « inaccessible » ; Aug. serm. 155.8.8 *altum est, impenetrabile est, inaccessum est humanae intentioni*, is surely « unattainable », and similarly Ruric. ep. 2.34 *in desiderium tui vehementius perardescens, restinguere sitim meam velut quodam dilectionis rivulo festinans, inscrutabilia et inaccessa pertemptans*, where the sense is adequately brought out by « unattainable ».

**inarto**, stamp upon (Aug. c. ep. Fund. 24, 25). — Wrong references, corresponding neither to the Benedictine edition nor to Zycha's. Read c. ep. Fund. 25.27, 25.28.

**incaducus**, certain (Rustic. c. aceph. p. 1196 C). — The definition lacks precision : *ad non tacendum merces incaduca proponatur*, « imperishable » is nearer.

**incoercitus**, unrestrained (Jul. ap. Aug. c. Jul. op. impf. 6.41). — Wrong reference. Correct to 4.41.



**incompellabilis**, (Ruf. apol. adv. Hier. 2.9). — Correct to 2.29.

**inconfusio**, unashamedness (Conc. S.). — The reference is to Mar. Merc. Cyr. schol. 24 (25) = P. L. 48. 1026 D = Conc. S. 1.5.203.8 *ergo inconfusione servata, inhabitasse verbum aut in nobis...*, that is, without the fusion of the divine and the human natures. In this theological sense *confusio*, *confusus*, *confuse*, *inconfuse* are frequent.

**inconstabilitio**. — For 4 Esdr. 15.33 read 15.16.

**inconvertibilis**, which cannot be changed (apologetically used by Aug. mus. 5.10.21). — It is curious that S. should not have remembered that the word is used by Pelagius apud Aug. gest. Pelag. 6.16 *quoniam a peccatis conversus, proprio labore et dei gratia possit esse sine peccato, nec per hoc in posterum inconvertibilis*.

**inconvulsibilis**, unalterable (Rustic. c. aceph. 1184 D). — The phrase is *in Christo inconvulsibilis unitio facta est*, where «unalterable» is too colourless; translate «indissoluble», «inseparable».

**incorporabilis**, incorporeal. — No reference given, but the passage in mind is no doubt Tert. adv. Marc. 3.17 *ceterum habitu incorporabili apud eundem prophetam 'vermis et non homo, ignominia hominis et nullificamen populi'*. Oehler here quotes Rigaltius, «forma qua incorporari sive incarnari habebat Christus». Georges renders the word «unkörperlich», Lewis-Short «incorporeal», Forcellini «qui corporari nequit, incorporalis». But for «incorporeal», «unkörperlich» Tert. habitually uses *incorporalis* (apol. 47, nat. 2.11, adv. Hermog. 35, 36, 41, 44, adv. Val. 16.20, etc.), and if he uses *incorporabilis* deliberately here, it is because he does not mean *incorporabilis*, but something different. The word should mean «capable of being embodied»; the nearest equivalent is *incorporatus*, «in His human form», «as an incarnate being». See the good

discussion of the word and this passage in *Wiener Studien* 28 (1906), p. 145.

**inemendabiliter** (= ἀδιόρθωτα), incorrigibly (Rustic. S.). — The word is taken from Schwartz's index to vol. 1, part 3, of his *Concilia*, with a reference to page 44.25. But the reading there is *inemendabiles*, so the adverb must be deleted, unless it is elsewhere attested.

**inexinanibilis**, inexhaustible (Conc. S.). — S.'s translation misses the point. The passage is Mar. Merc. Cyr. apol. 50 = Mar. Merc. gest. Eph. 23 = Conc. S. 1.5.95.7, 1.2.58.14, 1.3.74.4 *clementiae verbum exinanitur, exinanibilis natura existens*, or *quod natura inexinanibile est*. The reference is of course to the Kenosis, « the merciful Word emptied himself, though by nature incapable of such emptying ».

**influxuabilis**, not carried away (Rustic. S.); waveless (Conc. S.). — The passages are Conc. S. 1.3.35.20 *suam fidem servarent influxuabilem*, « unwavering », « undeviating »; and Conc. S. 2.5.15.15 *tamquam ad serenissimum et influxuabilem portum, id est ad vestrae tranquillitatis vestigia convolare*, « tideless », « calm », « imperturbable ».

**ingratificatio**, absence of gratitude (?), ingratiating quality (?) (Anon. in Job 3. p. 212). — There is no need for dubiety about the meaning. S.'s uncertainty comes from taking Paucker's citation without checking the reference or looking up the text. It reads (P. G. 17.501 B) *cum cuilibet tribulatio advenerit, tunc videlicet illi* (sc. his fair-weather friends) *discedunt et despiciunt, obliviscuntur, derelinquunt, oblivionem et ingratificationem omnium priorum ostendentes*, that is obviously « want of gratitude ».

**innuo**, to reel (Incert. de sobr. et cast. 3). — It seems a far cry from *innuo* to « reel ». The passage in this pseudo-Augustinian tractate is a vivid description of a drunken woman; *ita fit, ut sicuti navis validissimi maris fluctibus scopulo illisa comminuitur, ... quomodo incedere valebit, cum vini fuerit ingenti procella*

*percussa, lapsabunda gressu ac innuens, semper contortis oculis resupina, aut inclinata cervice, famula regente pedissequa de temulentiae suae culpa?* I would first make a slight change in the punctuation: *lapsabunda gressu, ac innuens semper contortis oculis, resupina aut inclinata cervice*, and translate « tottering on her feet, her head nodding while her eyes twist from side to side, her neck bent back or falling forward ». *Innuo* thus keeps its proper meaning of « nodding ».

**inoperatus**, not worked, rough (Hil. in psalm. 138.16 ; Ambr. fid. 3.4.113). — First, correct the Hil. reference ; it should be in ps. 138.32. Georges gives the meaning « unbearbeitet, roh », which S. has followed, but in both passages this is wrong. Both commentators are expounding the words of Psalm 138.16 (hence the mistake in S.'s reference) *imperfectum meum viderunt oculi mei* and both go back to the LXX. ἀκατέργαστον, which Ambr. paraphrases by *inoperatum et increatum Verbum*, Hilary by *infectum et, ut ad intelligentiae profectum dicere audeamus, inoperatum*. Both are making a point against the Arians ; the word thus embodies orthodox opinion on the eternity of Christ's being. So also in Ambr. incarn. dom. 9.95 *ingenitus et genitus non possunt unius esse naturae... aut, quemadmodum interdum dicunt, inoperatus et factus non sunt unius naturae, neque enim discretionem faciunt ingeniti et inoperati*. Translate « uncreated ».

**insolubiliter**, (Gelas. epist. 304.8). — For greater clarity read Gelas. ep. 1.30 (Thiel. p. 304.8).

**inspeculor**, examine (Ps. Philo antiq. bibl. 50.3). — The reference should be 50.4. But the recent editor of this text reads *inspeculator es* for the earlier *inspeculatus es*, so *inspeculor* has now no authority.

**insubreptibilis**, not to be filched (ἀσυνάρπαστος) (Rustic. S., Conc. S.). — The references are to Conc. S. 1.2.77.38 *insubreptibiles habens aures* and ib. 1.3.102.14 *insubreptibilem habens auditum*. « Not to be filched » does not sound right, but the idea is difficult to put into English.

**insumptio**, exhaustion (Cael. Aur. acut. 2.38.172; Cass. Fel. 49). — The first reference should read 2.32.172, but here Drapkin has restored *sumptio* and reads *post sumptionem cibi*. The word does occur in Cael. Aur. acut. 2.38.220.

**intardo**, lag (Cael. Aur. acut. 1.4.40); retard (Cael. Aur. chron. 2.3.70). Correct the first reference to acut. 1.4.43. The meanings proposed by S. are not accurate. In the first passage *non semper accessionibus aucta aut demissionibus minuta, sed magis intardans atque perseverans perspicitur* should be translated «it is not always increased in attacks nor lessened in remissions, but is rather seen to be chronic and persistent»; the second has the same sense; *intardata corporibus emoveri atque excludi*, «chronic disorders can be dislodged and expelled from the body». *Intardo* is a technical term in the medical writers, with the meaning of «to become chronic», as should have been apparent from the titles of Cael. Aur.'s two books, *celerum* and *tardarum passionum*.

**intemporalis**, unseasonable (Cael. Aur. acut. 1.10.65). — Correct the reference to 2.10.65.

**intemptabilis**, unassailable (Ps. Cypr. sing. cler. 4; Ps. Prosp. voc. gent. 2.35; Orig. in Matt. ser. 92). — The proposed translation suits only the first passage: *si modo putamus nos intemptabiles muliebribus iaculis*. In voc. omn. gent. *neminem prorsus Dei gratia intemptabilem facit*, and Orig. *secundum humanam temptabatur naturam, divinitas autem intemptabilis erat*, the word has its normal sense, «immune from temptation».

**interlatro**, (fig.) bark at intervals (Paul. Nol. epist. 4.4). — The force of *inter-* here is not temporal, but spatial: *undosum hoc, quod inter nos et Deum, peccatis interlatrantibus, separat*, «this billowy waste which lies as a gulf between God and ourselves, with our sins raging between us».

**intermedium**, place intervening between two others (Avell. p. 309, 17, 23). — No. This use of *intermedium* instead of

simple *inter* is well enough attested: Avell. *inter sanctum et pollutum non distinguebant et intermedium mundi et immundi non secernebant*; Didasc. apost. 17.28 *ecce discerno intermedium ovis firmæ et intermedium ovis infirmæ... et iudicabo intermedium arietis et arietem*; ib. 62.17 *quoniam Dominus contestatus est inter medium te et mediam mulierem iuventutis tuæ quam dereliquisti* (so Funk 1.378, followed by Thes. 4.689.43; I would rather read *inter medium te et inter medium mulierem*). See further Eranos 25 (1927) p. 68ff.; Salonius, Vit. patr. p. 410-411; Stolz-Schmalz-Hofmann, p. 511.

**inundatio**, verbosity (Tert. adv. Marc. 4.3; Chalc. transl. p. 19 E; Eugipp. vit. Sev. 43.5). — The translation is too loose. Tert.: *si tam funditus deletum est, ut cataclysmo quodam, ita inundatione falsariorum oblitteratum*, where the exact meaning is as much to be preserved as in Tert. ad nat. 2.2 *facta est argumentationum inundatio de stillicidio uno atque altero veritatis*. Similarly in Chalc.: *sophistas verborum agmine atque inundatione sermonis beatos iudico*, « a troop of words and a flood of talk ». In the third passage S.'s translation would be absurd: *offensa divinitas vestrarum lacrimarum inundatione placetur*.

**invisceror**. (Ps. Philo antiq. bibl. 30.6). — Read 30.7.

**irrecessibilis**, incapable of retiring (Orig. in Matt. ser. 63). — The meaning proposed does not suit the passage referred to: *Christus a se ipso est irrecessibilis*, that is, « inseparable », the two natures being indivisible.

**irrefectus**, unrefreshed (Ps. Aug. serm. 85.3). — The same passage as is quoted s. v. *perseverator* infra (also = Ps. Fulg. Rusp. serm. 80): *bene pertinax ille petitor et nocturnus mendicator ad hospitem proprium repedavit, dives factus refecit* (« had a meal ») *nec hospes ab hospite irrefectus discessit*, « without being fed », « without refreshment ».

**iudicanter**, critically (Jul. in Job 390 a 4). — The word seems to be used exclusively by Julian, but with a slightly different

meaning from that suggested by S. In Job 28.1 *quod liberaliter praestitit, eripit impiis iudicanter*, « as a judgement ». Similarly, Jul. (Ps. Ruf.) in Os. 9.7 *cuius criminis concionator horrescens, iudicanter exclamat*, « in judgement », « as a judge »; in Joel 2.4-11 *si ergo humanos animos iudicanter inspicias*, « like a judge », « judicially »; in ps. 42 *in defensionem nostram non solum ulciscenter, sed et iudicanter adsurge*, « not only to avenge us, but to pass judgement »; in ps. 148 *captivos decrevit absolvere iudicanter et iuste*, « by judicial decree ».

**iugalitas**, (Fulg. myth. 1.15). — Correct to 1.16. Fulg. uses the word again in myth. 37 and aet. mund. 2.

**laxo**, let, allow (saec. VI on). — See, however, Glotta 8, p. 111. The slang use found in Act. purg. Fel. (ap. Optat. CSEL. 26, p. 201.32) might have been recorded: *molestus es mihi, tu homo immissus es, laxa hinc te a me*, which may be derived from nautical usage, « to cast loose », equivalent to the English slang phrase, « push off ».

**lectio**, the office of reading scripture in church (Cypr. epist. 29). — The context shows that this translation reads too much into the word: *quando Saturo die paschae semel atque iterum lectionem dedimus*, « we once and again entrusted the scripture reading to Saturus »; the office of reader would not have been bestowed *semel atque iterum*. For « the office of reading scripture in church » Cyprian uses the phrase *officium lectionis* (ep. 37.2, p. 580.22 H).

**ligamen**, (fig.) band, tie (saec. VI on). — Found earlier, in 411: Gest. coll. Carth. 1.31 *ut non praestigiis iuris, neque ligaminibus cuiusque facundiae... causa possit audiri*.

**liturgia**, (service of the) mass (Aug. in psalm. 135.3). — The context shows that this specific sense is impossible: *ut ministerium vel servitium religionis, quae Graece liturgia vel latría dicitur, sanctis angelis exhiberent*. The ordinary meaning, « worship », is all that is required.

**lotura**, water used for washing (Cael. Aur. acut. 3.32.167, 36.190). — Correct the references to 2.32.167 and 2.36.190. The meaning might be made clearer : in both passages the phrase is *lotura carnis*, water which has been used for washing meat, that is, water tinged with blood. The phrase occurs again in Cael. Aur. gyn. 2.51 *sanguineum et carnis loture similem ferri liquorem*. In acut. 3.17.161 *danda sorbilia vel cantabri lotura* it means « bran-water », « water in which bran has been steeped ».

**lucernarius**, (subst.) : ad lucernarium, till evening (Vespers) (Caes. Arel. reg. virg. 66). — The whole of chapter 66 is devoted to instructions for the conduct of the liturgical hours : *ad tertiam, psalmi duodecim...* ; *ad sextam, psalmi sex...* ; *ad nonam, similiter...* ; *ad lucernarium, directaneus brevis*. Simply « at Vespers ».

**luxor**, move too much (?) (Commod. 2.35.7). — A well-known crux : *luxaris labia quibus ingemiscere debes*. The word is in contrast with *ingemiscere* ; « move too much » is feeble. The translation offered by Durel (Les Instructions de Comm., p. 131) comes nearer to what Commodian was trying to say, « tu fais débauche de ces lèvres qui devraient gémir », taking *luxor*, a Plautinian word, transitively. The simplest correction would be *luxorias labiis*, « you make wanton use of ». Commodian does not seem to use *luxorio* (*luxurio*) elsewhere, but he has the noun *luxoria* (*luxuria*) five times.

**maso**. — See now Philologus 91.467.

**metra**, womb (Ps. Philo antiq. bibl. 23.5). — Read 23.8.

**metretra** = **metreta**, (Juvenc. 2.140). — Delete this item : *metretra* is only a misprint in Huemer's edition, as is shown by Nils Hansson, *Textkritisches zu Juvencus*, pp. 13 n. 9, 164 n. 43.

**micatus**, (fig.) brilliance (Aug. c. Jul. op. impf. 6.14 ; Julian in Job *bis*). — In the first quotation the word is not used by

Augustine, but by Julian; read « Jul. ap. » The other two examples are from Jul. in Job 9.9 and 25.5, where the word is not used figuratively, but literally, *stellarum micatus*. Julian is missing from the list of authors; his Commentary in Job is printed by Amelli in *Spicilegium Casinense* 3.1 (1897) pp. 333-417. Julian further uses the word in his commentary on the psalms, in ps. 57 and in ps. 96, in both cases *coruscationis micatus*. The point is of some importance in the argument for identity of authorship; see ALMA 21, p. 41.

**mitigatus**, -us, soothing (Ps. Rufin. in Am. 5.16, 17). — Read, rather, 5. 16-17. The meaning suggested is inaccurate: *cum de mitigatu sententiae disputaret*, « the mitigation ».

**monachalis**, monastic (Paul. Nol. epist. 7.1). — Correct the reference to 17.1.

**motus**, -us, erection of penis (Ambr. 2.7.78). — The correct reference is 2.7.79, where this special meaning is quite unnecessary. Ambr.'s words are general: *circumcide te non carne, sed uitio carnali, et circumcide tuum non solum uernaculum, sed etiam pretio emptum. Si ad singula referas, uernaculi sunt naturales motus, pretio empti, ratione et doctrina acquisiti*.

**myropolion**, perfumer's shop (Ruf. Clem. 1.47). — The word does not occur in this paragraph, but the adjective *myropolicus* does, *chrisma arte myropolica compositum*.

**myrum**, ointment (Orig. in Matt. ser. 77). — The reference should read « SS. Luc. 6.38 apud Orig. ».

**mysterialis**, secret, mystical (Orig. in Matt. *septies*). — In all the places where the Latin translator uses this word, its sense is coloured by Origen's method of Scripture exegesis: behind and in addition to the literal and superficial meaning of Scripture (for which he employs the words *corporalis* and *corporaliter*), he everywhere finds an allegorical or spiritual sense, for which his regular words are *mysterium*, *mysterialis* and *mysterialiter*. *Mysterium* is the equivalent of *τροπολογία*,



so the correct translation is more than « secret » or « mystical »; it should be rather « figurative », « allegorical », sometimes « symbolical ». Thus Orig. in Matt. ser. 23 *interiorem et mysterialem sensum audire et suscipere*; ib. *mysterium natiuitatis carnalis, quae appellata est mysterialiter femur*, and with exactly the same connotation in the other reference given by S. (a strong argument for identity of authorship), Iren. 1.3.1 *mysterialiter a Salvatore per parabolas ostensa eis qui possunt intellegere*. It should also be recorded that the adjective is found in the comparative: Orig. in Matt. 14.6 *sublimior expositio et mysterialior*, and ser. 31 *aedificetur divinius et mysterialius templum*.

**nocturnus**, (sb.) one on night duty (Caes. Arel. virg. reg. 66 *ter*, 68 *saep.*, 69 *saep.*). — Oh-la-la! A bad slip; in each of the paragraphs quoted it is again question of the observance of the liturgical hours, as s. v. *lucernarius*: 66 *ad nocturnos psallantur psalmi decem et octo...*; *post pascha ipsi nocturni dicendi sunt usque ad kal. Oct....*; *post nocturnos missae tres ad librum fieri debent*; 69 *a kal. Octob. usque ad pascha addite secundos nocturnos... ad primos nocturnos, in primo dicite...*; *alia nocte ad primum nocturnum dicendum est*, and so on.

**nominatus**, (pple), celebrated (Tert. on). — But is this use not Ciceronian?

**noscibilis**, (Aug. trin. 9.5.12). — A mistake copied from Lewis-Short. Read 9.5.8 and 9.12.7.

**novellatio**, (Aug. in psalm. 127. 4 bis). — Correct to 127.1 bis.

**obstipus**, (Jul. ap. Aug. c. Jul. op. impf. 3.38, 4.129). — The word occurs earlier in the same treatise, 1.141.

**obumbramentum**, (Jul. ap. Aug. c. Jul. op. impf. 6.2). — S. has confused the two works, c. Jul. and c. Jul. op. impf. The reference should be to the first of these, omitting the words « op. impf. ».

**offectura**, (Cypr. sent. episc. 10). — Not used by Cyprian himself, but by Monnulus a Girba (Hartel 1.442.10). In 1902 the Abbé Bayard pointed out in his *Le Latin de S. Cyprien*, p. 19 that « c'est à tort que les lexiques l'attribuent à s. Cyprien ; il ne paraît que dans les Sententiae episcoporum ».

**odoristicus**, with a perfume (Diosc. 1.10). — The reference is taken from *Archiv f. lat. Lexikogr.* 3.263. But in *Wiener Studien* 55 (1937) pp. 158-9 V. Bulhart neatly and convincingly emended to *odori stic<tic>o*, which is a good rendering of *πληκτικὸν τῆ ὀσμῆς*. *Sticticus* (for *στυπτικός*) is twice used in the Latin Diosc., with the meaning « pungent », « tart ». *Odoristicus* is to be rejected, then, as a ghost-word.

**pammixia**, complete mixture (Ps. Philo antiq. bibl. 10.1). — The meaning given is correct according to the derivation, but there appears to be something wrong in the passage quoted. It reads, *he autem erant plage ; id est, anguis et rane, et pammixia, et grando, et mors iumentorum, et locusta, et ciniphes, et tractabiles tenebrae, et mortalitas primitivorum*, a list of the plagues inflicted upon Egypt, Exodus ch. 7-11. From its place in the list *pammixia* can only refer to the swarms of flies of Exod. 8.21-24, Vulg. *omne genus muscarum*, but some word must have fallen out after it.

**parabolanus**, = *parabolarius* (Cod. Theod. 4.3.18, 16.2.42, 43). — *Parabolanus* is certainly not the same as *parabolarius*; the former word means « a sick-nurse » — see the lexica, including Du Cange, and add Conc. S.2.3.169.17 *monachi qui parabolani nuncupantur*.

**pastoraliter**, (Ven. Fort. epist. 17.8). — This is the sole reference given by Lewis-Short, Georges, Benoist-Goelzer, and Gaffiot, but the word occurs already in Hilary, as Forcellini has noted.

**pereger**, from abroad (Tert. uxor. 2.4 on). — *Si pereger frater veniat*, a phrase which has been much discussed. In *Glotta*

9 (1919) pp. 128-9 Carl Weyman argued the case for *peregre*, in my opinion convincingly.

**perfossio**, breaking into (a house) (SS. exod. 22.2 ; Orig. in Matt. ser. 59, p. 134.28, 135.4). — This gives the impression of three distinct occurrences ; in reality, the second Orig. passage is a direct quotation of Exod. 22.2 and the first a reminiscence. Re-write the reference « SS. Exod. 22.2 apud Orig. ».

**perfructio (perfruitio)**. — Complete the reference to Aug. trin. by reading 6.10.11.

**perrecte**, quite straight (Conc. S.). — The passage is Mar. Merc. Cyr. apol. 10 = P. L. 48.966 B = Conc. S.1.5.140.31 *ideo perrecte propter proprietatem dispensatoriam carnis ipsius esse dicimus passionem*, « with complete truth », « justification ».

**perseverator**, one who continues (Ps. Aug. serm. 85.3). — From the same paragraph as was quoted above, s. v. *irrefectus*. The late arrival of a visitor imposes an unexpected call upon a householder's resources ; he goes and wakens a neighbour, clamouring for the loan of some provisions : *quid faciet paterfamilias tanti perseveratoris voce constrictus?* The meaning is surely « such an importunate person », « such a persistent fellow ».

**perstruo**, (Rufin. apol. ad Anast. 5). — A reference to the wrong work ; read « apol. adv. Hier. 1.5 ».

**perventor**, investigator (Aug. trin. 12.23). — Wrong meaning ; S. has followed Benoist-Goelzer, « celui qui approfondit, qui pénètre », and Georges, « der Ergründer ». The passage (12.14.23) reads : *ad quas* (sc. *intelligibiles incorporalesque rationes*) *mentis acie pervenire paucorum est ; et cum pervenitur, quantum fieri potest, non in eis manet ipse perventor*, which is clearly « and when that stage is reached, he who has reached it, he who has arrived so far, does not remain there ». The

word and the idea are characteristically Augustinian ; usually *perventor* is contrasted with *viator*, e. g. pecc. mer. 2.13.30 *quamvis esset perfectus viator, etsi nondum erat ipsius itineris perfectione perventor*. S. should not have omitted the popular use of the word, for which, so far as I know, Augustine is the only authority : c. Faust. 33.7 *tales homines, quicumque ad potentium quodammodo inaccessibiles animos sive per se ipsos sive per alios, ambitionis arte, pertingunt, iam etiam vulgo perventores vocantur*, which is repeated in much the same words in consens. evang. 2.40.49. In this sense *perventor* is not easy to translate ; it means more than « one who has friends at court » or « one who knows the right strings to pull ».

**philosophaster**, (Aug. c. Jul. op. impf. 5.11.6, 18). — This is again Julian ; insert « Jul. ap. ».

**pontificium**, episcopal authority. — Used not only of episcopal authority, but of authority in general. See Löfstedt in *Eranos* 44 (1946) pp. 343-346.

**praeapto**. — For Iren. 8.23.2 read 4.23.2.

**praecantator**, (Aug. in psalm. 127.11). — This is the reference given by Georges, but Lewis-Short and Benoist-Goelzer quote this passage s. v. *praecantor*, which is, in fact, the word in the text. Gaffiot gives *praecantator* and adds the mistake of referring to the place as in psalm. 127.12.

**praecognitio**, (Boet. cons. 3.4.11). — Wrong reference ; read 5.4.6.

**praecondo**, arrange beforehand (Leo M. carm. 26.1). — For carm. read serm.

**praeconfundo**, mingle previously (Chalc. transl. 49 B, comm. 322). — The second passage is not independent testimony, being merely a quotation of the translation. In this, *praeconfundo* is offered as the equivalent of *προσπορηθῆναι* : *praeconfundi mentis aciem necesse est et aestuare, tam de igne quam*

*ceteris materiis*, and the translator sought to give more precision to his nonce-word by adding *aestuarē*, i. e. *dubitare*, *solicitari*, *anxiari* (Thes.). The right translation of *praeconfundo* is then « to start off in a state of dubiety », « to have an initial hesitation », « to suffer from a preliminary doubt ».

**praeeligo**, (SS. psalm. 121.13 ap. Hil. in psalm. 121.2 *bis*). — It would be more accurate to write « SS. psalm. 121.13, 14 ap. Hil. in psalm. 121.2 ».

**praeoccido**, kill beforehand (Don. Ter. ad. 559). — In this place Wessner has adopted the reading *praecido*, though all his codices give *praeoccido*.

**praeoperor**, work beforehand (Prosp. epist. 1.8 = Ps. Aug. epist. 225.8). — Not Ps. Aug. ; the letter from Prosper was originally prefixed to the treatise which Aug. wrote to answer his queries, the *De praedestinatione sanctorum*, and it was added to the collection of Augustine's letters by Reinhart, who gave it the number 225. It is not « ps. Aug. » but simply « apud Aug. » S.'s translation is perhaps as near as one could come to the meaning of the word in this place, *praeoperantem et cooperantem gratiam*, though strictly « prevenient » is what is required.

**praepalpo**, stroke in front (Paul. Nol. epist. 49.3). — This seems to be the only occurrence of the word. The meaning assigned by S. is probably not quite correct : *qui senem, si forte somno piger lentus ad gerenda consurgeret, et molli manu ante praepalpans ne trepidus expergefieret, vellicata blande auricula suscitavit*. I take *praepalpans* to mean « stroking lightly », the reason being given by the words which follow, *ne trepidus expergefieret*.

**praepoto**, to drink before (Cael. Aur. acut. 3.17.159) ; cause to drink before (Cael. Aur. acut. 3.17.160, chron. 5.10.120). — In all these passages the meaning is exactly the same ; the first does not mean « drink before », but « cause to drink

before »: *tunc praepotat atque clysterizat ex abrotani semine*, « he gives as a potion ».

**praesessio**, presidency (Liberat. 12). — Meaning wrong. The sentence occurs in Conc. S. 2.5.117.22 *adsidere non passi sunt, eo quod non fuerit data praesessio sanctae sedi eorum*, which means « precedence ». Presidency is elsewhere called *praesidentia* (Conc. S. 2.5.5.16), a word which is recorded neither in S. nor in Schwartz's index.

**praeterscribo**, make first draft (Rustic. S.). — The sentence is in Conc. S. 1.3.64.9 *conscium sibi et divinas praeterscribentem scripturas et sanctorum patrum removementem dogmata*, not παραχάσσω, but παραχάσσω, « falsify ».

**praeungo**, (Cael. Aur. chron. 4.3.35). — Correct to 4.3.45.

**praevaricatorius**, (Jul. ap. Aug. c. Jul. op. impf. 6.20). — Correct to 5.20.

**pressorium**, (Aug. serm. 181.6.7). — Correct to 181.5.7.

**profanator**, (Hier. in psalm. 88, p. 60). — The reference is to Morin's edition (Anecd. Maredsol. vol. 3, part 3 ; not as in the list of authors, vol. 1). The passage is probably not Hier., but Ps. Hier., with a cross-reference to Ps. Hier. brev. in psalmos (P. L. 26, 1089 D) and similarly for the words *derelictor* and *oblitor* in the same paragraph.

**profluxio**, torrent (Aug. in psalm. 109.20). — Another example of the homiletic use discussed s. v. *grando*. Commenting on the words of Ps. 109.7 *de torrente in via bibet*, Aug. asks *Primo quis est torrens?* and preceeds to define it as *profluxio mortalitatis humanae*. « Stream » or « current » is all that is necessary.

**purificatorius**, (Ambr. hex. 4.2.17). — The figures have got muddled ; read 2.4.17.

**receptibilis**, conceivable (Aug. in psalm. 109.12). — Not a

happy rendering. Aug. is speaking of Christ as *lac parvulorum... panis ille angelorum...*, *ut panem angelorum manducaret homo, creator angelorum factus est homo. Ita nobis Verbum incarnatum factum est receptibile, quod recipere non valeremus, si...* Simply «capable of being received», «of being taken into ourselves», like food.

**receptor**, (Orig. in Matt. 13.21, 22 *bis*). — Delete *bis*; the word occurs only once in 22.

**reciprocatus**, -us, reflex action (Aug. gen. ad litt. 11.1, nupt. et concup. 2.9.22). — The meaning is inaccurate. In the first passage (Gen. litt. 11.1.2) the phrase reads *iam in corpore inobedientiam hominum iustissimo reciprocatu inobedientium membrorum tumultum mors concepta versaret*, «by a very just retribution». The second, nupt. 2.9.22, is identical: *iustissimo reciprocatu inobedientibus reddita*.

**recisio**, (Hil. in Matth. 19.4). — Wrong reference: read 18.4.

**reconverto**, turn back (intr.) (SS. Deut. 1.40 cod. Lugd.; Fac. def. 9.4). — In the second quotation «turn back» will not do: *oportet confundere naturas et reconvertentes dicere quoniam anima caro est et caro anima. Et quoniam illa quidem immortalis est et rationalis, caro vero mortalis et irrationalis, reconvertentes diceremus quia immortalis est mortalis, et mortalis immortalis*. Here *reconvertentes* means «inverting», «changing around», «transposing».

**recuperatio**, see **reciperatio**. — But there is no article under *reciperatio*.

**recursor**, one who runs behind (Aug. serm. 292.8). — Not «behind». The sentence reads, *melius ergo Joannem audis, o haeretice; melius praecursorem recursor; melius audis humilem, o superbe*. A sharp contrast is intended; *recursor* and *praecursor* are related as *superbus* and *humilis*. But the opposite of «forerunner», is not «one who runs behind», but «one who runs back», «one who runs away», «a deserter».

**redditio**. — For Mart. Cap. 5.534 read 5.533.

**reficio**, (intr.) eat, dine (saec. V, VI). — This intr. use is earlier : Vulg. Judith 6.20 *expleto jejunio refecerunt* ; Aug. in ps. 127.16 *ideo reficis, quia a te aliquid deficit*.

**regeneratrix**, re-begetting (Sacr. Greg. 88). — The phrase here, and elsewhere, is *regeneratrix gratia*, so why not translate by the technical term « regenerating » ?

**relavo**, (tr.) wash again (e. g. with tears) (Zeno 1.16.6 ; Soran. p. 29.19). — « With tears » applies only to the first passage : *totum corpus imbribus relavat lacrimarum* ; in Soranus it is literal : *aqua frigida hoc ipsum abluere et aqua calida relavare*.

**remorator**, careless person (Mart. Cap. 1.70). — A loose translation ; better stick to the root meaning : *sator eorum gressibus tardus ac remorator incedit*, « slow of step and dawdling », « loitering ».

**resignatrix**, she who touches what is forbidden (Tert. cult. fem. 1.1). — The meaning offered is inaccurate : *tu es diaboli ianua, tu es arboris resignatrix, tu es divinae legis prima desertrix*, it was woman who opened the gate to the devil by unsealing the forbidden tree. The word seems to occur only here ; we may likewise make a nonce-word by translating « unsealer ».

**retinnio**, (trs.) make to sound (Cassiod. in psalm. 117 concl.). — But in this passage *retinnio* is not causative : *illa in finibus habuit tintinnabula, isti in fine eadem retinniunt, quae in capite dicta resonauerunt*, here simply « resound », « repeat », « re-echo ».

**retrarius**, acting backwards (Aug. serm. 105.5.7). — The words are *non ergo scorpius perimat ovum tuum, mundus iste spem tuam, veneno eo contrario, quia retrario* ; not « acting backwards » so much as « situated in the tail ».

**sectatrix**, (Aug. c. Jul. op. impf. 4.43). — Insert again « Jul. ap. ».



**sentuosus.** — Correct the spelling.

**sequax**, (*adj. astron.*) gladly remaining behind (Chalc. comm. 74). — Why «gladly remaining behind»? Chalc. is speaking about *stellae errantes*, some of which are *sequaces*, *quas adpellant hypolepticas mathematici*. There is, no doubt, a technical term for these, but surely «gladness» does not enter in.

**singulariter**, without a wife, in celibacy (SS. ap. Ps. Cypr. singul. cler. 9, rebapt. 3). — It seems unnecessary to read this meaning into these passages. The first is a quotation from Thren. 3.27 *bonum est viro cum portaverit iugum grave in iuventute sua; sedebit singulariter et silebit*, where the ordinary meaning of «alone» is sufficient. The second passage is not scriptural, as the reference might be assumed to indicate and it has nothing to do with either marriage or celibacy: *videamus utrum possint esse aliquando etiam singulariter solitaria, quasi non sint mutila*, «things that are so self-contained and separate».

**speculatio**, Sion (Hil. in ps. 68.31). — «Sion» is not the meaning of *speculatio*, but an allegorical application. In any case, this interpretation is a commonplace with all the commentators.

**spiramentum**, (of bees' cells) (Eustath. Bas. hex. s. 7). — First, correct s. 7 to 8.7. But in 8.7 the word does not refer to bees' cells. In bees and wasps: *nullus spiritus aut pulmo subest, sed semper ex aere nutriuntur. Denique (= quapropter, nam, διόπερ) si oleo tactae fuerint, continuo perimuntur, utpote praeclusis earum spiramentis*, that is, their «air-passages», «breathing apparatus»; in proof of which, *si aceto rursus illas asperseris, venarum scilicet meatibus patefactis, reviviscunt*. Basil's words are ἐλαίῳ καταβραχύντα φθίρεται, τῶν πόρων ἀποφραγόντων, but they can be revived by the treatment mentioned, τῶν διεξόδων ἀνοιγομένων. S. also assigns this meaning to the word *spiramen*, «bees' cells», wrongly; his reference there, too, is incorrect; for Bas. hex. 8.7 read 8.4.

**spretio**, (SS. Esai. 51.7 ap. Orig. in Rom. 1.14, 9.40). — Make

it clear that in the second of these quotations it is not Scripture.

**stimulator**, (Cypr. Gall. exod. 907). — Correct the reference ; it should be 917.

**subdivus**, open to the sky (Visio Zenez, p. 178.16). — This fragment is now known to be part of the pseudo-Philo antiq. bibl., the reference being 28.8.

**subingredior**, enter timidly (Hier. adv. Pelag. 2.16 ; Alc. Avit.). — The words used by Hier. are *fide deficiente peccatum subingreditur*, not « enters timidly », but « steals in ». Similarly, Conc. S. 1.2.57.1 *si quis formatum dicit hominem et ita subingressum deum, damnatus est* (= 1.3.72.15 and 1.3.125.27), where the same translation would be satisfactory ; also SS. Jud. 4 ap. Conc. S. 1.5.352.45 *subingressi sunt homines impii*. The reference to Alc. Avit. (ad soror. 664) is from Quicherat, *Addenda*, from which it passed into Benoist-Goelzer, but Goelzer himself does not record *subingredior* in his *Latin de S. Avit*, nor does it appear in Peiper's index.

**superequito**, (fig.) fly into a passion, break loose (Cassian. conl. 5.13, 16.24 on). — Only the second of these passages suits S.'s proposed translation : weak natures *prompti ac faciles sint ad contumelias ingerendas... cumque inferentes proterva convicia inconsiderata superequitent libertate*, but even here I should try to preserve the cachet of the word by rendering « they mount the high horse », « they ride roughshod over people ». Elsewhere the word is not used personally ; the subject is usually a word like *ira* or *furor*. Thus Cassian. conl. 5.13 *in alio superequitat furor* (repeated by Eutrop. oct. vit. P. L. 80.12 D) ; Eucher. hom. 4 (P. L. 50.841 D) *quando ira superequitat* (as also Caes. Arel. hom. 6, P. L. 67.1057 B) ; Beda in Sam. 4.1 (P. L. 91.666 B) *spiritus mendacii in animos iustorum superequitantes*.

**superindictus**, (saec. VI). — It is surprising that S. should not have remembered the use of this word in Ambrosiaster, in 2 Cor. 11.28.

**superlapsus**, gliding over (Aug. gen. ad litt. impf. p. 492.17).

— These page references to Zycha's unsatisfactory edition are useless to those who prefer the older editions; the reference is to 14.47 *aethereo superlapsu de mari dulcem invisibiliter dicunt extrahi vaporem, his videlicet ascensionibus quas nullo modo sentire possumus*. The motion is not over the sea, horizontally, but upwards from it, as is indicated by *de mari extrahi* and *his ascensionibus*. There is no completely satisfactory word for this in English; « upward movement », « rising », « emergence », are not accurate.

**superoperor**, work beyond the expected time (amount) (Evagr. mon. sent. 1184 A). — The proposed meaning does not suit the passage quoted: *si crediderit tibi pecunias, non dispergas illam, et si superoperatus fueris, non detineas apud te* (a paraphrase of the parable of the ten talents, Mt. 25.14-30). *Superoperatus* is suggested by verse 16 *operatus est in eis; non detineas* by verse 18 *abiens fodit in terra et abscondit pecuniam*. The meaning is « If anyone entrusts money to you, don't scatter it, and if you already have enough work on hand, don't lock it up idly at home ». *Superoperatus* is exactly « overworked ».

**suspensorium**, (Visio Zenez, p. 178.11; Ps. Philo antiq. bibl. 28.7). — These are the same treatise, not two separate references. The meaning is neither « that which is suspended », nor « hanging instrument »: *neque fastigia montium neque suspensorium fundamenti considero*, « neither the mountain peaks nor the vault of heaven ».

**temeratio**, disobedience to (Ps. Ruf. in Os. 1.2-5). — Not quite exact. *Temerationem legis* is « infringement », as in the same commentary 11.8 *si offensionem meam sacrae legis temeratione meruisses*. So *temerator*, ib. 6.7 *praecepti*, of Adam, and in Joel 1.6 *temeratores legis suae affligebat*.

**temporanus**, (SS. Isai. 58.8 ap. Barnab. 34). — For Barnab. 34 read 3.4.

**teutlophace** (seutlophace) (Cael. Aur. acut. 1.15.127, 2.39.229).

— In *Archiv f. lat. Lexicogr.* 12 (1902) p. 315 Helmreich pointed out that in the first of these places the reading of the editio princeps was *seutlophace*, for which Amman substituted *teutlophace*. In both passages Drapkin now reads *seutlophace*.

**transcensus**, (fig.) change to (Hier. epist. 119.10.12). — Here is the passage : *videamus quid possit intellegi et id quod sequitur, 'simul cum illis rapiemur' quo verbo ostendi subito ad meliora transcensum et idcirco raptum voluisse se dicere*. The presence of the adverb *subito* makes it certain that *transcensum* is, like *raptum*, a past participle. The error is not primarily S.'s ; it is found in Lewis-Short and Georges (der Uebergang zu e. bessern Leben), but not in White-Riddle, Benoist-Goelzer or Forcellini. Goelzer records in his *Latin de S. Jérôme* p. 86 two examples of *transcensus* as substantive ; his omission of this passage may be taken as proof that he read it here correctly.

**tumentia**, -ae swelling (Cael. Aur. acut. 1.10.74, 3.8.92). —

This substantive has found its way into all the lexica, Faber, Klotz, Georges, Benoist-Goelzer, Forcellini, Gaffiot, White-Riddle, Lewis-Short. But in *Archiv. f. lat. Lexikogr.* 12 (1902) p. 313 Helmreich drew attention to the mistake : where Amman read (1.10.74) *acrimonia quae ex ipsis nascens ex alienatione quadam tumentiam asperabat*, the early editions read *tumentia* (sc. loca), « geschwollene, entzündete Stellen ». Drapkin reverts to the original reading here and in 3.8.92: *tumentia et dolorem geminat* he translates rightly « irritates the inflamed parts and increases the patient's distress ». *Tumentia*, -ae, then, is to be struck out of the dictionaries.

**uncatus**, bent inwards, hooked (of human fingers) (Cael. Aur. chron. 5.5.57). — But in this section there is no mention of human fingers. Describing the effects of kidney disease, the writer speaks of *tenuitas nimia, adeo ut quidam uncati permanean et semper proni ambulare cogantur, nec umquam se erigere possint*. It simply means « bent over », « bent double ».

**univocatio**, state of having only one meaning (Boet. herm. sec. 2.6; Conc. S.) — The word occurs in Conc. S. 1.5.255.30, 257.21 and 260.11, where it is a translation of *omonymian*. It is not «having only one meaning», but that the same word is used to denote different things.

**usus**, marriage (Arnob. nat. 4.20). — *Usu farreo coemptione genialis lectuli sacramenta condicunt*; these are the three familiar forms by which Roman marriage was celebrated. *Usus* is simply «cohabitation»; there is no reason for quoting Arnob. or for including the word at all.

**virositas**. — The reference should read Potam. epist. ad Athan. 1417 C.

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